

THE  
**CHRISTIAN MONITOR,**  
AND  
**RELIGIOUS INTELLIGENCER.**

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**A LETTER FROM MR. ISAAC WATTS,**

*Father of the Rev. Dr. Watts,*

Written to his children when driven from his family by  
persecution ;

*WITH SOME ANECDOTES OF THAT EXCELLENT MAN.*

*(Continued from page 718 .)*

Lastly, I charge you to be dutiful and obedient to all your superiors,—to your grandfather and both grandmothers, and all other relations and friends that are over you ; but in an especial manner, to your mother, to whose care and government God hath wholly committed you in my absence ; who, as I am sure, dearly loves you, so she will command and direct you to her utmost ability in all ways, for your good of soul and body. Consider, she is left alone to bear all the burden of bringing you up ; and is, as it were, a widow ; her time is filled up with many cares and therefore do not grieve her by any rebellious or disobedient ways : but be willing to learn of her and be ruled by her, that she may have some comfort in seeing your obedient carriage ; and it will rejoice me to hear it. Avoid bad company of wicked children ; abhor swearing, lying, and playing on the Sabbath-day, and all other wicked courses, so shall you grow in favour with God and man. Love one another. You that are eldest help to teach the younger ; and you that are younger, do not scorn the teachings of the elder. These things I charge and command you with the

authority and love of a father. Now, commending you to God, and what I have written to his blessing upon your hearts, through Jesus Christ, with my dear love to your mother, my duty to your grandfather and grandmothers, and love to all other friends, being indifferent in health, I rest your very loving father.

*London; the 21st of May, 1685.*

ISAAC WATTS.

Mr. Isaac Watts, the father of the celebrated Dr. Watts, was master of a very flourishing boarding-school at Southampton; which was in such reputation, that gentlemen's sons were sent to it from America and the West Indies for education. He was a most pious and exemplary christian, and an honourable deacon of the church of Protestant Dissenters in that place. He was imprisoned more than once for his Nonconformity: and during his confinement, his wife has been known to sit on a stone near the prison-door suckling her son Isaac.

To the above account, taken from Dr. Gibbons' Memoirs of Dr. Watts, may be added, that he was held in such esteem for his judgment and prudence, that many persons resorted to him in difficult cases, to ask his opinion and advice. In connexion with this account, the following singular Anecdote may not be improperly introduced, the authenticity of which may be depended upon, as the writer had it from Mr. Parker, who was Dr. Watts' Amanuensis:—A person in Southampton, who was a stone-mason, and who had purchased an old building for the materials, previous to his pulling it down, came to Mr. Watts, under some uneasiness, in consequence of a dream, viz. that a large stone in the centre of an arch fell upon him, and killed him. Upon asking Mr. Watts his opinion, he answered him to this effect: "I am not for paying any great regard to dreams, nor yet for utterly slighting them. If there is such a stone in the building as you saw in your dream (which he told him there really was) my advice to you is, that you take great care, in taking down the building, to keep far enough off from it." The mason resolved that he would; but in an unfortunate moment he forgot his dream, went too near this stone, and it actually fell upon him, and crushed him to death!—The reader is left to make his own reflections.

Mr. Watts had nine children, four sons (of whom the Doctor was the eldest) and five daughters; one of whom, Sarah, the second, was married to Mr. Brackstone, a draper in Southampton, and not a Dissenter. Two of their daughters are now living in London, who have in their possession the Original Letter of their grandfather, Mr. Is. Watts, of which the before-mentioned is a copy, which will afford our readers some illustration of his history and of his character.

### VISITS TO THE POOR.

The heart devoid of sovereign love ;  
Will ne'er Jehovah's plans approve ;  
But murmurs at the chastening rod  
Inflicted by a righteous God—

Scorns His reproof—vents all his venom'd spite  
In sad complaints to him who does what's right.

"*IF*, (said a mother with a degree of sinful impatience) God had seen fit to take these (pointing to two fine little children) when he took the other, I should not find my lot so hard in the world. Then I might have supported myself comfortably, and without so much trouble and anxiety as I have now. I can scarce," continued she, "get bread to put in my own mouth, let alone these, and"—"Stop, my friend," interrupted I "go no farther, your opprobrious language is not only painful to me but unbefitting a vile sinner, for you are directly questioning the righteous dealings of God's Providence towards you; surely you cannot possess the tender heart of a mother, and I candidly tell you, you are unworthy the name. Instead of thanking the Almighty for those little pledges, and endeavouring to rear them in the nurture and admonition of the Lord, you say Why has he given me these? or Why does He not give me means to provide for them comfortably, Oh, shame! never arraign the Majesty of Heaven, or say to God, Why dost thou thus? Know you not that he could soon deprive you of your children, which ought to be much prized by you, and destroy your health, so as to make you even a burden on your friends and a misery to yourself. Let me recommend to you a

true and sincere repentance through faith in the Lord Jesus Christ; beg of God, that he would by his Holy Spirit, lead you to see yourself as a rebel against his goodness, and bring you to a saving acquaintance with the Lord Jesus—then you will acknowledge his mercies, thank him for your children, strive to train them up for his glory, and be anxious far more anxious for that bread which never perisheth, but which will nourish the soul to *everlasting life*."

Christian Reader. However hard the dealings of Providence may seem to be towards thee, yet view them as coming from thy Heavenly Father. As a Sovereign, God hath a right to dispense his dealings as pleaseth him; remember these are covenant mercies and what thou knowest not now, thou shalt know hereafter—tho' no affliction for the present is joyous, yet they work for thee the peaceable fruits of righteousness, lift up thy head and rejoice even in tribulation.

Sinner, is thy lot hard in the world, (using thy own expression) and dost thou feel a disposition to reproach God. Who art thou, O man! that replyest against thy Maker? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel to honour and another to dishonour? God gives account to none concerning his transactions. He is the wise disposer of all events; find not fault with God, nor call his justice in question, however righteous thou mayest appear in thy own eyes. Yet to him who see'th the heart and knoweth the secret windings thereof, thou art vile and unrighteous, by nature thou art altogether sinful, thou art the poisoned branch of a corrupt tree, and thou must be ingrafted into the true vine of God's own planting before thou canst bring forth fruit acceptable to God; now thy language is, "Behold I am rich and increased with goods and have need of nothing," whereas thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Hear what Christ says speaking by his Spirit. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see.—Be zealous therefore and repent."

## THE FIRST

## ANNUAL REPORT OF THE

## NEW-YORK RELIGIOUS TRACT SOCIETY.

THE communication of religious instruction, through the medium of the press, deservedly meets with encouragement from the christian public.

While it is a powerful auxiliary to the pious exertions of the living teacher of the word of God, it has peculiar advantages. Words spoken are transient, but a written discourse is a permanent possession. If it be misunderstood, or forgotten, after a first reading, it may be again and again consulted. Many things usually accompany oral communications, which have a tendency to excite powerful emotions, and to mislead or pervert judgment: but discourses from the press, are more immediately addressed to the rational faculties, and consequently are better calculated to prevent volatility of mind, and to effect both a greater soundness of judgment, and more solidity of christian character. These advantages to the cause of religion, have not escaped the observation of its enemies. The press is a weapon, which the great adversary of the church has learned to employ, in the cause of error and licentiousness. He hath succeeded in scattering abroad in the literary world, poisoned productions under every form. History and Romance, Philosophy and Poetry—every species of composition, whether grave or ludicrous, has been employed by the foes of religion. And shall not the friends of righteousness on the earth, employ equal diligence and skill, in diffusing the light of the knowledge of the Lord?

It is neither honourable nor safe, to leave this work entirely dependent on individual exertions. Societies organized for the purpose, have it in their power to do much more. Individual editors and booksellers, however liberal and pious, have to consult, in their publications, personal interest; and are not capable of such effectual exertions, in making the negligent or the poor to read, as it is competent for a Society to employ. But the negligent and the poor constitute the greatest part of the population of every country.

Influenced by a desire of extending the knowledge of evangelical truth; persuaded that thousands who live within our reach are in need of instruction, exhortation, and reproof: and encouraged by the hope of the divine blessing, as well as by the success of experiments already elsewhere made, the New-York Religious Tract Society, was formed twelve months ago.

The Board of Managers have, in that time, conducted their operations upon as extensive a scale, as their funds would warrant.

In April last, the following Tracts were purchased from the former Tract Society, being the remainder of their stock on hand; namely,

- 535 Tracts of No. 1. "To a Prisoner."
- 564 ———— 2. "A Present to Children of Sunday Schools."
- 556 ———— 3. "An Exhortation to sick persons."
- 561 ———— 4. "The Lord's Day."
- 526 ———— 5. "The Blood of Christ, the only effectual remedy," &c.
- 549 ———— 6. "Address to Parents who support Sunday Schools."
- 557 ———— 7. "Sin no Trifle."
- 554 ———— 8. "A Dialogue between a Traveller and Yourself."
- 537 ———— 9. "Poor Joseph."
- 1630 ———— 10. "History of Mrs. Wilkins."
- 1417 ———— 11. "The Converted Negro."
- 6877 ————

In May 1600 Tracts, entitled, "The Lord's Day," were bought of Mr. Stanford.

They have published the following Tracts, making in all, 282,200 duodecimo pages.

In June and July, 2000 of each of the following Tracts were printed and published by this Society, viz.

- No. 12. "A Serious Inquiry."
- 13. "The Swearer's Prayer."

- 14. "The sum of Saving Knowledge."
- 15. "Address on the Theatre."
- 16. "The practical Use of Saving Knowledge."
- 17. "Canons of the Synod of Dordrecht."
- 18. "Covey, or Anecdotes of a Sailor."

In January last, 5000 of each of the following were printed and published by this Society; viz.

- No. 9. "Poor Joseph."
- 13. "The Swearer's Prayer."
- 19. "The great question answered, What shall I do to be saved?"

Of these Tracts there have been distributed or sold, 12,631 Tracts, containing 111,784 pages: viz.

To Members of the Society in Tracts assorted,	46480	pages.
To the Rev. Thaddeus Osgood, Missionary,	1800	—
To Mr. William Burke, for distribution through-		
out the country,	7920	—
To Mr. Charles Summers, to distribute in Cana-		
da, and sold by the depositaries,	4080	—
To the Orange Bible Society, for \$ 37 14 cts.	29712	—
To sundry persons, for \$ 25 99 cts.	21792	—

In all, 12,631 Tracts, containing 111,784 —

The prices of Tracts for sale by the Society, have been fixed at the following rates;

For 800 pages 12mo. \$ 1

A proportionate increase for smaller quantities.

There have been sold at these rates, Tracts to the amount of \$ 63-13

There are on hand at the depository, 25,955 Tracts, containing 176,768 pages.

#### RECAPITULATION.

Tracts.	Pages.
Bought of the tract Society,	7986 61452
Bought of Mr. Stanford,	1600 19200



Published,	29000	203000
Total,	38586	288652
Total disposed of,	12631	111784
Remain on hand,	25955	176738

The Managers intended to publish, before now, an edition of the Larger Catechism, with proofs from the Scripture, and made their arrangements accordingly. That work, however, is still in the press. Its publication has been unexpectedly retarded.

By the account of the Treasurer, it appears that the

Whole amount received for Subscriptions is,	\$ 696
Of which there has been expended the sum of	363 53

Leaving the balance of \$ 332 47

It is one of the pleasing signs of the present times, that such institutions as this exist generally in Protestant countries. While the Lord of all the earth is, by his judgments, correcting the offending nations, and preparing them for their expected reformation while Churches are diligent in providing the means of securing a succession of able and faithful ministers; while Bible Societies are spreading over the world, in its different languages, the holy Scriptures; and Missionary Societies are sending to the destitute, the public preaching of the gospel; it is encouraging to find benevolent men associated in the distribution of those small Tracts, which contain the elementary principles of the system of grace, adapted to the comprehension of the weak and unlearned. Let us continue, with increased vigour, these pious exertions, and not be wearied in well-doing, for in due season we shall reap, if we faint not.

ALEXANDER M'LEOD,

*Corresponding Sect'ry.*

*Board of Managers, elected February 10th. 1812, for the ensuing year.*

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M'LEOD, *Corresponding Secretary.*



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**OBITUARY.**

**FOR THE CHRISTIAN MONITOR.**

**JUDITH LABAGH**, the subject of this memoir was born in the city of Amsterdam, in 1738. Her father was a protestant refugee who had retired from France, and settled in Holland, where he married, and whence, in the year 1750 he removed to New-York, accompanied by his wife and daughter Judith, then about 12 years of age. On the decease of her husband, which happened in England about 2 years after his settlement in America, the widow with her daughter revisited Holland, and passed over from thence into England; but soon returned to New-York, where she supported herself and daughter for several years, by teaching children the elements of the Low Dutch Language. The mother was a humble and exemplary christian well known in this city, and like *Mary*,

placed her delight in sitting at Jesus' feet, and implanting the seeds of divine knowledge in the heart of her daughter and her other pupils. The daughter, a sketch of whose character we have proposed to give, amply repaid the labours of her pious mother, and afforded an eminent illustration of Solomon's declaration, "Train up a child in the way he should go, and when he is old, he will not depart from it."

About 17 years of age, by the power of divine grace, she became deeply convinced of the depravity of her heart, of her sinfulness against God, and of the necessity of fleeing to the Lord Jesus as the only refuge of perishing sinners, and spent the remainder of her days in endeavouring to adorn the doctrines of her Saviour God.

When about 24 years of age, she was united in marriage to Isaac Labagh, a Cooper in New-York, who is still living. In this connexion for 10 or 12 years, she enjoyed a very moderate competency of the good things of this life; but she was content. The experience of divine love in the soul will at all times give a relish to the most scanty portion. At this period she seemed to have a presentiment of the embarrassments and privations of her future life, for she obliged her children, when at school, to take their seats on the benches appropriated to the poor scholars, supported by the Dutch Church, and who attended the same teacher. This conduct has induced the belief, that she foresaw the straits to which she was afterwards to be reduced, and wished to prepare her offspring for the station, they were likely to occupy in the world; but most probably her views were more extensive. She knew that sympathy and compassion were not only christian duties necessary to be instilled into the youthful mind, and that by their exercise the pressure of misfortune is greatly alleviated to the sufferer; she knew also, that the distinctions of civil life reach not beyond the grave; that the sovereign of Heaven and earth regards not the outward appearance, but looks at the heart only; and she meant, by her conduct, early to inculcate these truths into the minds of her children. Whatever may have been her views, the Lord, to whom she had dedicated herself and her little family, graciously disappointed her fears. For "The Lord's thoughts are not as our thoughts, nor his ways like the ways of men."

At the commencement of the war, the family removed to Hackensack, in New-Jersey, where she resided until her death. During this period, and especially, while the war lasted, she could derive little assistance from the labour of her husband, who was destitute of employment at his trade; and she was often compelled to procure a scanty subsistence, to which her own exertions were sometimes inadequate, by the sale of her clothes and moveables at an undervalue.

The object, which, of all worldly concerns lay nearest her heart, was the education of her children: and the Lord disposed a friend who saw and revered her character, to provide for this object, and to carry it far beyond her original expectations.

During her afflictions, and distresses, which were many and various, both corporal and mental, she was unremitting in the performance of the social and relative duties of life, and having a single eye to the glory of her Redeemer and her God, she maintained the even tenor of her way to the end.

The instruction of her children, in the truths of the gospel, she deemed a matter of primary importance; and daily about an hour after noon, she approached the throne of grace with them, to plead on their behalf.

She corresponded with many pious friends, and her letters attested the humble resignation of her soul, and the ample consolations religion afforded her.

One morning after returning from her devotions, she told a friend, that one of her correspondents, whom she affectionately loved, and whose usual place of residence was 36 miles distant, was no more. This she concluded from having repeatedly attempted in vain, to pour out her heart in prayer on behalf of that friend. This occurred on Sabbath morning: and it afterwards appeared, that her friend had died the evening before. Thus is "the secret of the Lord (even sometimes in this peculiar sense) with those that fear him," when the master designs, by an intimation of his will, to prevent his faithful followers from falling into evil, or means thereby to subserve the purposes of his providence or grace, in a manner conformable to his own written word.

She was naturally irritable; but grace had subdued the asperities of her nature to the meekness of the lamb. She was a pattern of humility and benevolence, which were doubtless increased

and strengthened by a life of dependence on, and nearness to God, as well as by the influence of external circumstances. She was unwearied in well doing; she lived by faith and not by sight; and her associates were the salt of the earth. In her demeanor, she was singularly modest and unassuming; but was an earnest contender for the faith once delivered to the saints, even at the hazard of her temporal interests; disdaining to yield an iota of truth for the gratification of her best friends.

Her conversation was always savoury, and she never failed, when circumstances would permit, to lead to subjects of practical piety, and to convert every occurrence into a mean, or motive, for amelioration of the heart and life.

Redeeming love was the constant theme of her soul, and she strove to promote the kingdom of Christ whenever opportunity offered.

After suffering six weeks under a dropsical affection, without lisping a single murmuring word, or betraying the slightest symptom of impatience, she fell asleep on the bosom of her Redeemer on Sabbath morning, Oct. 13th, 1803, in the sixty-fifth year of her age; having several days before, with as much composure, as if she had been going a journey on earth, given directions respecting her temporal affairs.

Thus did she recommend the principles and practice of piety in her life and in her death: for in all her conduct, she eminently displayed the power of divine grace; but

" Her light  
Shone brightest in affliction's night."

#### FOR THE CHRISTIAN MONITOR.

The subject of the following lines, John Russel, died last Wednesday, May 5th, leaving a most blessed memorial that he sleeps in Jesus. His death-bed was the vestibule of paradise, and his final testimony a triumphant declaration of the happiness of his soul. The author called to see him on the preceding Sabbath, when, in an extacy, he whispered, "*I am near the Port.*" His soul was filled with celestial happiness; and never did the author more fully realize Doctor Young's words,

" Is it his death-bed? No, it is his shrine,  
Behold him there, just rising to a God."

I asked him of his views of a crucified Saviour. He is, answered the emaciated sufferer, He is my all, my all and in all. Previous to his death he called all the family, and gave to each a suitable and affecting charge: this office of love fulfilled he calmly waited the stroke of death; and when the messenger came, sweetly died to live for ever with the Lord.

*Lines to the memory of the Rev. J. RUSSEL, son of Abraham Russel, Esq. who died on Wednesday, May the 5th, 1813, aged 24 years.*

BY J. MARSDEN.

*Dignum laude virum Musa vetat mori. Hor.*

The Muse forbids the virtuous man to die,  
She consecrates his name at least to immortality.

"I AM near the Port," he cries,  
And the vital joy exprest,  
That illum'd his sunken eyes,  
Swell'd his weak transported breast.

Now the painful strife is past,  
Now the pilgrim is at home,  
That fierce struggle was thy last,  
Jesus says, My servant come.

Come to share the throne of light,  
Come to wear the starry crown,  
Come and walk in spotless white,  
And receive the mystic stone.

The last enemy is slain,  
Pain and death are vanquish'd now,  
See our brother rise to reign,  
With the laurel on his brow.

Ye who saw his bed of death,  
Ye who wept and felt his pains,  
Now behold th' unfading wreath,  
See in bliss the sufferer reigns.

Welcome, pilgrim, to the sky:  
Welcome, shout th' angelic band:

Welcome, the redeemed cry,  
Welcome to Emanuel's land.

Brother labourer, farewell,  
Thou shalt no more preach in pain,  
Thou hast conquered sin and hell,  
Suffer'd with thy Lord to reign;

Now the storm of life is o'er,  
Son of suffering thou art blest,  
Fled to that pacific shore,  
Where the weary pilgrims rest.

From a wilderness of cares,  
From a world of woe and strife,  
From a land of pits and snares,  
To the realms of endless life;

From a fighting church below  
To a reigning church above;  
From a vale of pain and woe  
To a paradise of love.

Sainted spirit art thou gone,  
We, thy brothers, mourn thy loss;  
Now thy sick bed is a throne,  
An unfading crown, thy cross.

Angels thy companions are,  
Once thy guardian spirits bright;  
Now they lead thee thro' the air;  
Open wide the gates of light.

Every pain and every groan  
Thou didst patiently sustain,  
Adds a jewel to thy crown,  
Heightens thy immortal gain.

Sister spirit angels say,  
Take this harp of purest gold,  
While bright ages roll away,  
Love, redeeming love unfold.

Strike again the golden lyre,  
 Touch the sweetest, loudest string,  
 Join the blood-besprinkled choir,  
 Seraphs love to hear you sing.  
 Roll the melody along,  
 O'er the bright cerulean plains;  
 Angels join the sacred song,  
 Sweep the key, Emanuel reigns.

## GLEANINGS.

I think it a greater sin to marry on the Lord's day, than to yoke a plough : inasmuch as the work and the concern is greater. The sinful continuance of this, I judge to be a provoking profanation of the sabbath ; and I seldom see those marriages blest, which are celebrated on that day.

A person was preaching, in Norfolk, some time ago, and among other observations made the following : " If King George was to come and knock at your doors, you'd all strive who should let him in first : why dont you, at least with equal readiness, let Christ into your hearts ? " One of the auditory took occasion to ask him, when the sermon was over, " what if King George should knock at the door of a house in which all the people were dead ? Who, I wonder, would rise and let the king in then ? "

A believer's watchfulness is somewhat like that of a soldier on guard. A centinel, posted on the walls, when he sees a hostile party advancing, does not attempt to make head against them himself, but informs his commanding officer of the enemy's approach, and leaves him to take proper measures to repel the foe. So the christian does not attempt to fight temptation in his own strength : his watchfulness lies in observing it's approach, and in telling God of it by prayer.

When the heart is full of God, a little of the world will go a great way with us.

Your election will be known, by your interest in Christ ; and your interest in Christ, by the sanctification of the Spirit. There



is a chain of salvation ; the beginning of it is from the Father ; the dispensation, through the Son ; the application, by the Spirit. In looking after the comfort of Election, you must first look *inward* to the work of the Spirit in your hearts ; then *outward*, to the work of Christ on the cross ; then *upward*, to the heart of the father in heaven.

Labor after sanctification, to thy utmost : but make not a Christ of it, to save thee. Christ's infinite satisfaction, not thy sanctification, must be thy justification before God.

This is sound religion ; to bottom all only upon the everlasting mountains of God's love and grace in Christ, and to live continually in the sight of Christ's infinite righteousness and merits. They are sanctifying : without them, the heart is carnal.

Nature cannot endure to think, that the Gospel is only for sinners. It would, if left to itself, rather chuse to despair, than go to Christ upon such terms.

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#### NOTICE.

##### NEW-YORK BAPTIST MISSIONARY SOCIETY.

The annual meeting of the New-York Baptist Missionary Society, will be held on Tuesday next, the 18th of the present month, at 9 o'clock in the Baptist meeting House in Fayette Street, when the Report for the last year will be laid before them, and an election for sixteen Directors agreeably to the Act of Incorporation will be held.

By order of the Board of Directors.

ARCHIBALD MACLAY, }  
LEONARD BLEECKER. } *Committee.*

New-York, 13th May, 1813.

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#### REMOVAL.

The Office of the Christian Monitor is removed to No. 57 Liberty-St. corner of Liberty and Nassau-Sts. opposite the New Dutch Church, and such of our subscribers as have removed from their usual places of residence, are requested to give notice at the Office that they may be regularly served with the Monitor.